Mr. *PICKARD*'s

# SERMON

ON THE

First of AUGUST, 1761.

*National Praiſe to GOD for the glorious revolution, the proteſtant ſucceſſion, and the ſignal ſucceſſes and bleſſings with which Providence has crowned us.*

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# SERMON

PREACHED

The Firſt of AUGUST, 1761.

AT

*LITTLE St. HELEN*'s,

TO THE

## SOCIETY

That ſupport the LORD'S-DAY Morning-Lecture there. And Publiſhed at their deſire.

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By EDWARD PICKARD.

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## PSALM CXLVII. 1.

*Praiſe ye the Lord: for it is good to ſing praiſes unto our God: for it is pleaſant; and praiſe is comely.*

THAT God ought to be praiſed, is as obvious as that he is God. And that he ought to be praiſed above and more than all, is as evident, as it is that his perfections and works ſurpaſs all others; and our obligations to him are greater than to any other.

And no leſs obvious is it, that this is a duty of univerſal extent: and what none who are capable of paying it, are exempt from.

In many of the Pſalms, which breathe a ſpirit of ſublime devotion, we find the inanimate and animal creation, called upon to praiſe the Lord. They indeed cannot properly praiſe. But it is a beautiful man-

ner of repreſenting, how much they contribute to his praiſe: and how powerful incentives, and what boundleſs matter, all rational beings have to praiſe him. Theſe all, of whatever order, age, or ſtation, are bound, according to their ſeveral capacities, to praiſe the Lord. For theſe are not only monuments of his power, wiſdom, and goodneſs, but are capable of contemplating his perfections and works; of feeling the force of their obligations to him, and of aſcribing glory to his great name. His name indeed is excellent: and exalted above all bleſſing and praiſe. His glory is above the earth and heaven. The utmoſt efforts of the largeſt intelligencies reach not to the height of it. Yea all united fall unſpeakably beneath him. But this is ſo far from diminiſhing, that it heightens the obligation to praiſe him. This is the employment of angels; thoſe heavenly hoſts; thoſe miniſters of his that do his pleaſure. And with them, the whole rational creation ought to unite: as a tribute due to his glories; and the moſt noble employment of their intellectual powers. And particularly thoſe who are members of the ſame community, and ſhare in common the bleſſings of an indulgent providence, ought to join in their grateful acknowledgments to the author and diſpoſer of all. Common danger and diſtreſs lead them to unite their ardent ſupplications

to

to heaven. And ſurely common deliverances and bleſſings, no leſs demand their joint acknowledgments of praiſe and thankſgiving. I obſerve further:

That though this duty of praiſe immediately reſpects the external acknowledgment which we pay to God, yet more than this is neceſſary to render our praiſes acceptable to him.

For inſtance: That our praiſes be the dictates of a truly grateful heart: of a mind poſſeſſed of a deep ſenſe of his perfections; of his providence and government ſuperintending all our affairs, and diſpenſing all our bleſſings. For otherwiſe, whatever honour we may do him in the eſteem of others, yet in his ſight, we do but flatter him with our mouth; and lie to him with our tongues.

Our praiſes ſhould be accompanied with, and productive of, the deepeſt concern and ſorrow for our many offences againſt him. Our praiſe and gratitude for his favours, will indeed be heightened by a juſt conviction of our total unworthineſs, and great demerit. While at the ſame time theſe praiſes, if they are the language of a grateful heart, will excite an ingenuous ſhame and contrition for paſt offences: and confirm our warmeſt reſolutions to do no more wickedly.

Our

Our praiſes alſo have a tendency to cure us of pride and vain confidence: and to lead us to place all our hope and truſt in God. So weak is human nature, that proſperity and ſucceſs is apt to elate us; ſo as to imagine that we ſhall never be moved. But when, by our praiſes, we view the ſupreme, all diſpoſing hand of God, this teaches us, that it is *by his favour*, if our mountain ſtands ſtrong: that if he hide his face we are troubled *: and that all our future hopes reſt on his almighty aid.

Once more: Our praiſes ſhould be followed by all the fruits of piety, virtue, and charity. By offering praiſe we do indeed glorify God. But it is only by ordering our converſation aright, that we ſhall ſee his ſalvation †. The expreſſions of our joy ſhould be ſuch as become the goſpel: and as thoſe who rejoice in the Lord. Chearfulneſs and gladneſs are decent: and outward tokens thereof are proper. But no cruel inſults: no rioting, and intemperance. Theſe things ought not to be named, or practiſed amongſt us. They are unworthy our character, as men and chriſtians: and render our praiſes an affront to almighty God. Our after conduct ſhould ſhow, that our praiſes proceed from grateful hearts; and have made their proper impreſſion upon us: by all the fruits of righteouſneſs, peace, and univer-

* Pſalm xxx. 6, 7. † Pſalm l. 23.

univerſal holineſs: by a zeal for the bleſſings of providence: and by the wiſe and faithful improvement of them. With ſuch ſacrifices, God is well pleaſed. So ſhall our praiſes come up before him with acceptance. The bleſſings we rejoice in be continued to us: with the addition of what is ſtill wanting to our ſecurity and happineſs. I would juſt obſerve further:

That this duty is inforced by the moſt ſtrong and agreeable motives.

It is the dictate and language of true gratitude. Than which, no affection of the human heart is more ſtrongly felt; more univerſally eſteemed: as there is nothing more deeply deteſted than ingratitude.

To praiſe the Lord, is *good*. It is reaſonable and fit. It is what God juſtly expects at our hands. It is the way to obtain further manifeſtations of his favour, and bleſſing.

It is *pleaſant*. The ſubject of it, is grand and noble. The diſcharge of it, is entertaining and delightful. It is improving to the powers of the mind: it enlarges, and fills them. It is agreeable to the affections of the heart: it pleaſes, and it refines them.

Praiſe is *comely*. Decent; becoming thoſe who have capacities and affections, to contemplate and admire the wonderful perfections and works of God; to acknowledge and feel the impreſſions of his univerſal providence

vidence and goodneſs: and whoſe diſtinguiſhing glory it is, to be able to expreſs thoſe ſentiments and feelings. It is honourable to praiſe God. The moſt noble employment of our intellectual powers. It is the work of angels. The ſubject is boundleſs and inexhauſtible. It will be the employment and entertainment of immortality, to the advancing improvement and joy of every intelligent being. Heaven is the region of praiſe. There the nobleſt ſubjects will unfold. There every mind will enlarge: every heart will feel the glorious ardour. And the high praiſes of God be ſung, in perfect harmony, and triumph. Begin then, my fellow chriſtians, the glorious work on earth. *Praiſe ye the Lord. For it is good to ſing praiſes unto our God. For it is pleaſant: and praiſe is comely.*

However we hope ere long to be united to that heavenly ſociety, with ſouls and hearts attempered to celeſtial praiſe, yet at preſent we are members of an earthly community: where we have dear and valuable intereſts: and the proſperity of which, we are bound to pray for, and to rejoice in. It is in this character, that we are now aſſembled. And in this view, that we are now called upon, with thankful hearts and chearful voices to celebrate the praiſes of our God, for his goodneſs, for his wonderful works

works to us. To contribute my part hereto, I ſhall

I. Lead you to a general ſurvey of the bleſſings and favours of God to us. And
II. Point out to you ſome particular bleſſings and deliverances by which providence has diſtinguiſhed us.

Now, as to the firſt of theſe heads; beſides the bleſſings which we enjoy in common with the reſt of mankind, and for which we are bound with them to praiſe the name of the Lord: beſides theſe, I ſay, there is no nation under heaven, that has enjoyed ſo great bleſſings; ſuch ſignal means of proſperity and happineſs, as we have. None, I ſuppoſe, except the Jews under their theocracy, that have been favoured with ſuch illuſtrious tokens of the care of divine providence. As the ſea is round about our Iſland, ſo the Lord has been round about his people to guard and bleſs them. Over and above the advantage of our ſituation for commerce and ſafety; the fertility of our land; the number of our people, and ſuch like; we poſſeſs an extenſive trade, that great ſource of wealth and influence: and have all the encouragements to induſtry, that a defence from hoſtile ravages, and a ſecurity from arbitra-

ry encroachments, can give us. The conſtitution of our government is the envy and deſire of others: happily tempered between deſpotiſm, and popularity: and approaches neareſt to that, which in theory has been deſcribed, as the moſt perfect form. Here liberty not only glances, but dwells: not partially, but in full ſplendour. Liberty, civil, and religious: as reſpecting perſon, and property; and the ſtill more ſacred and valuable rights of conſcience. Liberty! the native right of every man! the ſpring to all great and generous purſuits! the friend to learning, and true religion! the ſweetener of every perſonal, ſocial, and domeſtick bleſſing! O pity it were! that this invaluable bleſſing, ſhould ever be abuſed and perverted to licentiouſneſs in principles, or conduct!

Here the goſpel is known: and as every one has a right, ſo every one has liberty to read and follow it, under the protection of civil power. Here too proteſtantiſm, with it's light and freedom, is profeſſed, enjoyed, and defended; in oppoſition to popery, that hideous monſter; that bloody tyrant over the rights and liberties, over the ſenſes, underſtandings, and conſciences of mankind.

Nor leſs ſignal than the bleſſings themſelves, have been the interpoſitions of providence, to ſecure them to us; to reſcue them

them when dreadfully threatened. Our enemies diſappointed, have been forced to acknowledge, " the Lord has done great things for them." And we, ſurpriſed with our great danger, and wonderful deliverances, have repeated back the joyful ſound, " the Lord has done great things for us, whereof we are glad" *.

Come then; and let us ſing his praiſes; and not forget his works. Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion. For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee. He maketh peace in thy borders: and filleth thee with the fineſt of the wheat. Thy ſons are as plants grown up in their youth: thy daughters as corner ſtones, poliſhed after the ſimilitude of a palace. Thy garners are full; affording all manner of ſtore. Thy ſheep bring forth thouſands, and ten thouſands in thy paſtures. Thy cattle are ſtrong for labour. Thy merchants are princes; even the honourable of the earth. There is no breaking in upon thee: nor violently taking out: there are no complainings in thy ſtreets. God ſheweth his word to thee: his ſtatutes and judgments to thy children.—Happy is the people, that

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* Pſal. cxxvi. 2, 3.

is in ſuch a caſe! yea happy is that people, whoſe God is the Lord! Praiſe ye the Lord †. But I proceed,

II. To point out to you ſome particular bleſſings and deliverances, by which providence has diſtinguiſhed us; and which demand our grateful praiſe to almighty God.

And (as that was a capital bleſſing, and the foundation of all which we at preſent enjoy) I will lead you back to the glorious revolution in 1688. And briefly repreſent to you, The evils from which we were delivered. The bleſſings which we obtained. The means by which all was accompliſhed.

With reſpect to the evils, from which we were delivered. It would be eaſy to range them under many particulars: and to ſupport each particular by facts. But I ſhall ſum up all in one inſtance, viz. That we were then delivered from popery: the worſt and moſt complicated evil, that can befall mankind: affecting them as to their intereſts in both worlds: and directly ſtriking at their civil and religious rights and liberties. Our great reformers ſaw and felt it's enormous miſchiefs. They bravely oppoſed it. They laid down their lives: and died at a ſtake, rather than ſubmit to it. But their poſterity

† Pſal. cxlvii. 12, 13, 14. Pſal. cxliv, 12,—15.

poſterity ſeem to loſe their abhorrence of it: and if reports are true, the proſelytes it makes among us, are not a few. Whether this be owing to the mind loſing it's ſenſibility of what is not impreſſed upon it by the ſenſes: or, to a general indifference about religion: or to prevailing wickedneſs, which diſpoſes men to embrace what is ſo indulgent to their vices: or, to the ſiniſter arts of thoſe who lye in wait to deceive: to which, or whether to a concurrence of all theſe cauſes, this effect is owing, I do not take upon me to determine.

However that be, popery is not that harmleſs, trifling thing, which ſome have endeavoured to repreſent (or I ſhould ſay to miſ-repreſent) it. But true, genuine popery is, in it's doctrines and laws, in it's ſpirit and practice, the moſt abſurd, the moſt impious, the moſt deſtructive ſyſtem, that ever was contrived by the craft, or inforced by the power of man. The laws of God, it diſpenſes with. The honour of Chriſt, it gives to others. The dictates of reaſon, it deſpiſes. The teſtimony of our ſenſes, it contemns. The word of God, it renders of none effect. The rights and liberties of conſcience, it tramples upon. It makes the moſt arrogant claims. It teaches the moſt irrational doctrines. It is intolerant and unfriendly to every thing, but the vices of mankind

mankind. It denounces death and damnation, againſt all who dare to queſtion it's authority; to diſpute it's deciſions. With ſuch it keeps no faith. Againſt ſuch it encourages, it eſtabliſhes the moſt bloody perſecution. It is drunk with the blood of the ſaints, and with the blood of the martyrs of Jeſus. After this, it were a ſmall matter to repreſent to you, how unfriendly it is, to the civil intereſts and liberties of mankind.

This is not invective; or declamation: but a true account of popery. And might be ſupported, not by laboured deduction, but by the cleareſt evidence; the evidence of facts. Under this enormous evil, theſe nations formerly groaned. And with the return of it were dreadfully threatened: and ſcarce ſaw how to eſcape it. When lo! the Lord our God was pleaſed to viſit, and redeem his people. And for ever bleſſed be his holy name.

And not only the evils we were then delivered from, but the bleſſings we then obtained, rendered that event ſignal and glorious.

For, not to inſiſt upon the increaſe and ſecurity of our civil rights and properties, and priviledges, which that great event brought along with it, then it was that the ſacred liberty of conſcience, and the rights of private judgment, and the freedom of religious

religious worſhip, and of thinking for ourſelves, were moſt firmly ſettled: and what the law did not do, the equity of government ſupplied. Glorious priviledges theſe! which we juſtly value ourſelves upon! But which (however ſome may talk of old Engliſh liberty) till that happy æra, we comparatively knew nothing of. Oh how happily as proteſtants, as proteſtant diſſenters eſpecially, do we differ from thoſe, who lived before that bleſſed event! Our God has not only redeemed his people, but crowned us with a great ſalvation. For ever bleſſed be his name.

And the more threatening our danger was, the more ſignal was our deliverance: and the more grateful ſentiments ſhould we have of it. How great that danger was, it may be pleaſant and uſeful to review, when it is paſt. The cloud was ſo black and thick, as ſcarce to leave a glimmering of light. The deſign to introduce popery, was laid by the prince then upon the throne: a determined bigot: who wanted not firmneſs to purſue his plan: nor force to ſupport it: nor inſtruments to carry it on. A prince, who ſeemed the more fixed by the defeat of an ill concerted, ill timed oppoſition *: who might have aſked, and have had the aſſiſtance of a powerful monarch; yea

* Under the Duke of *Monmouth*.

yea who refuſed it, when offered: and who was taught to count nothing unlawful that might ſecure his deſign. No: not breaking the moſt ſolemn promiſes and oaths: not violating eſtabliſhed laws: not ſetting aſide the rights of birth and nature. All theſe, and whatever elſe was neceſſary for the good of his church, his religion (if ſo it may be called) ſanctified; his bigotted ſoul conceived; and his hands and his inſtruments were ready to execute. While there appeared ſcarce a probability of forming a ſucceſsful oppoſition. Our religion, laws, and liberties, ſeemed at the laſt gaſp. And ſcarce any thing left but the ſad alternative of— a tame ſubmiſſion— or a reſiſtance unto blood. Tremendous danger! Who could deliver us! Who but the Lord! The God of all nature! and of all hearts!

And he indeed remembered us in our low eſtate. He viſited and redeemed his people. And raiſed up for us a horn of ſalvation: a prince, our ſaviour and deliverer: not by his own might: but divinely conducted, ſtrengthened, and ſucceeded. The Lord of nature, the ruler of all hearts, commanded the winds, and the ſeas; and they obeyed: commiſſioned his ſervant; and he came: inclined his people; and they joined him: gave him reſolution and wiſ-

dom;

dom; and he undertook and purſued the glorious, but arduous work: infatuated, diſſpirited our enemies; and their councils and hearts failed them: and contrary to the moſt reaſonable apprehenſions, above the moſt ſanguine hopes, redeemed us with his own hand; ſaved us with his mighty arm; almoſt without the effuſion of blood. Happy circumſtance! ſtrange deliverance! ſo brought about, as if nothing was to damp our joy and gratitude for it! as if nothing in hiſtory was to equal it!

Verily, this is the Lord's doing: and it is marvellous in our eyes. This was the day, that the Lord has made: and we will rejoice and be glad therein. God is the Lord, who hath ſhown us light and ſalvation. O give thanks unto him, for he is good: for his mercy endureth for ever *. Bleſſed be his name for evermore. And let all the people ſay, Amen. Praiſe ye the Lord.

One great bleſſing, for which (had he done no more) the memory of King William would be for ever precious, was the eſtabliſhing the ſucceſſion to the crown, in that illuſtrious family that has ſince worn and adorned it. His great and benevolent ſoul extended it's views to diſtant poſterity:



* Pſal. cxviii. 23, 24, 27, 29.

and comprehended a plan of liberty, for ages yet unborn. Unwilling he was, that the glorious cauſe, which had employed his head, and heart, and hands; to defend which he lived, and fought, and, if needful, would have died; unwilling he was, that it ſhould die with him: or be left unprovided of future guardians. He turned his eye to the houſe of Hanover. And there, with unwearied zeal, and againſt ſtrong oppoſition, fixed the ſucceſſion by law: and eſtabliſhed a title infinitely better, than birth or blood can give a tyrant.

After a reign, more glorious and inglorious than our hiſtory records beſides, that ſucceſſion took place: at a time, when deſigns were laid to prevent it: and under circumſtances, which rendered it peculiarly deſirable and important. And though ſtorms of rebellion have ſhook it, it has ſtood againſt them: and taken the deeper root. Till at length faction is conquered: the ſpirit of ſedition is ſubdued.—Not by cruelty and blood; but by the long enjoyment of liberty; by long experienced righteouſneſs, and clemency: by which alone the hearts of Britons can be conquered.

It is now near ſeven and forty years, ſince that happy æra commenced. And had we been to chooſe for ourſelves, happier times we could not have choſe to live in. Liberty undiſturbed!

undiſturbed! Property ſecured! Law regarded as the rule of government! The happineſs of the ſubject counted the glory of the crown! Kings that have been our nurſing fathers! the faithful Guardians of our religion, laws, and liberties; reſpected abroad! And, the longer known, the more beloved at home!

George, the wiſe and ſteady! At whoſe advancement occaſional conformity, and ſchiſm bills fell! the ſpirit of liberty and honour triumphed? And who firmly adhered to that wiſe and righteous maxim, "to ſupport his friends; to do juſtice to his enemies; and to fear none but God".

Our tears are ſcarce yet dry for a ſecond of that name. Bleſſed be his memory! A monarch! honeſt and juſt; firm and conſtant; merciful and gracious. The father of his people: the friend of mankind, Brave without cruelty: compaſſionate without weakneſs: under difficulties undaunted: and who in the midſt of triumph for victory, mourned the death of his ſubjects; and offered peace to his enemies. Who lived ſeventy-ſeven years: reigned thirty-three: and died univerſally lamented. Lamented for his own ſake: and notwithſtanding the moſt pleaſing aſſured proſpect of our loſs in him being abundantly ſupplied. For lo! another George aſcends the

throne; and reigns! furniſhed and adorned as our hearts could wiſh! Here I find an almoſt irreſiſtible impulſe to proceed———; But I check it. Let nothing like flattery ſtain this place! One ſuch king as we have been recounting, might adorn the annals of an age! But a ſucceſſion of ſuch, is the peculiar, diſtinguiſhing bleſſing of heaven to a favoured land!

I would alſo upon this occaſion call upon you, to recollect the great and ſignal ſucceſſes, with which almighty God has crowned us, in the proſecution of the war in which we are neceſſarily engaged. The time would fail me to repreſent them all. Shall I mention one by which this day has been diſtinguiſhed? I mean the victory at Minden *. In itſelf, it was glorious: in it's conſequences, very important. An innocent people, invaded without any colour of juſtice, had then their all at ſtake. And had the army that protected them been defeated, they had been left expoſed to all the deſolations and miſeries of triumphant rage and revenge. With their enemies, were numbers; and an arm of fleſh. But with them, was the Lord, their God; and the ſpirit of juſtice and liberty. As though inſpired hereby, a handful of brave men ſtood firm and undaunted: and mowed down, or put to

* Auguſt 1, 1759.

to flight, whole hoſts of the enemy. Then it was, that the valour of Britons, in conjunction with their friends, ſhone illuſtrious. And every one of thoſe couragious few, behaved with a ſpirit, firmneſs, and conduct, as if the fate of the day, the ſafety of Hanover, the glory of his country, the rights of mankind, had depended upon his ſingle arm. But the battle was the Lord's. He taught their hands to war; and their fingers to fight. He breathed into them a ſpirit of intrepidity: and ſent forth the evil ſpirit of fear and confuſion amongſt their enemies. So that the words of Moſes were well nigh literally fulfilled, "that five ſhould chaſe an hundred: and an hundred put ten thouſand to flight" *.

But it is not one ſingle victory that we have to commemorate; but a ſeries of important ſucceſſes: by ſea; and land: in every quarter of the world: and even in the uttermoſt parts thereof. Victories, and ſucceſſes, very important to this country, and it's colonies: and affecting our enemies in very eſſential points.

How ſtrange is it! and wonderful to relate! That amidſt ſuch various operations, in ſuch diſtant parts, there ſhould be no conſiderable failure! And that we ſhould be enabled, at once to defend ourſelves at home,

* Levit. xxvi. 8.

home, and to annoy our enemies abroad! While their deſigns have been fruſtrated! or turned to their own confuſion! I am willing to aſcribe all the glory due to ſecond cauſes. Yes: thoſe who have, with ſo much labour and hazard, carried on and executed theſe extenſive arduous deſigns, have a right to, for they have bravely bought, their countries honour, love, and reward. And ſo have thoſe who plan'd the deſigns, and employed them in the execution. But the moſt brave, are the moſt modeſt. Nor will they wiſh to detract from the glory due to the Lord of hoſts. For who but he, who commands the winds and the ſeas, could manage theſe to fight for, and be favourable to us? Who but he, who rules and influences the hearts of men, could unite all in one firm band, mutually to aſſiſt each other, not only within, but beyond, their reſpective departments*? Who but he could inſpire them with that wiſdom and courage, as to face coolly and undauntedly, the thickeſt dangers, in unknown regions; where nothing but victory or death was before them? Who but he, could animate them

* Never was it known, that in ſo many conjunct expeditions, ſuch an entire harmony prevailed: without the leaſt envy, or jealouſy. The land and ſea commanders vying with each other, in mutual commendations of one another's conduct.

them under diſcouragements, almoſt ſufficient to have ſhocked the firmeſt reſolution, and to have made a retreat honourable? Who but he, could have diſpoſed our enemies to ſurrender, without an apparent neceſſity, when a very little time, an hour more, had brought them relief and ſuccour †? Who but he, who rules contingencies, (which the wiſeſt and braveſt pretend not to the knowledge or the command of; and by which the greateſt events are often determined) could ſo diſpoſe theſe, as that all ſhould contribute to our ſucceſs? Verily it is the Lord's doing. It ought to be marvellous in our eyes. And while we are glad, and rejoice therein, let us give glory to him.

When I read the account of that great affair, I mean the taking of Quebec, I profeſs I am aſtoniſhed. And ſo we were all; and the more ſo, as the accounts but juſt before received, had repreſented it as almoſt deſperate. That men, after repeated diſcouragements, ſhould coolly attempt to climb rocks, next to inſurmountable: only to come at an enemy, ſuperior to themſelves in number; entrenched; and fortified: with no knowledge of the country: and no ſecure retreat: and then advance: with ſecret inſtruments

† See the accounts of the ſurrender of Guadaloupe and Quebec.

ments of death, before and on each ſide of them--This diſcovers an intrepidity, which nothing can ſurpaſs; ſcarce equal. And looks almoſt as if, like Jonathan and his armour bearer, *they were inſpired* *: Or as if like Gideon, with his three hundred, they knew that the Lord was with them †.

But here our joy was damped. For here fell the leader of the hoſt, WOLFE. Let his name be mentioned with honour! Let him be remembered with praiſe and gratitude! The brave, the generous youth. Who valued the lives of brave men: and would not wantonly throw them away. And yet, when duty and glory called, was the foremoſt in dangers: and durſt lead on to victory or death. He met both in the ſame inſtant. He fell, after many ſignal proofs of wiſdom and valour, at the age of thirty-five. But he fell at the head of his conquering troops; and in the arms of victory. Nor expired till, if reports are true, victory being inſured, he could ſay, "thank God: "I die contented."

Whatever alloy his death might be, to the triumphs of that day, it renders the ſucceſs of it ſtill more illuſtrious. For wonderful it is, and hardly to be parallelled, that

* 1 Sam. xiv. 13, &c.
† Judges vii. 18.

that when the firſt in command fell, and then the ſecond was carried off wounded, a third aſſuming the command, ſhould purſue the advantage. While the whole hoſt remained undiſmayed: followed their ſucceſſive leaders: and advanced with a noble ardour, till crowned with compleat conqueſt: the enemy (upon the loſs of their General) were totally defeated: and their (before attempted, but till then unconquered) capital given up. My heart is towards them, who thus bravely and ſucceſsfully ventured their lives in the high places of the fields; as well as againſt unknown waves and rocks! Long may they live in peace and honour! And reap the fruits of their toils and conqueſts!

Actions in themſelves great, and in their conſequences moſt important, remain ſtill to be recorded. When hiſtory ſhall relate them, they will be read with ſurprize. You cannot yet have forgot them *. Particularly, in the ſame glorious year, the repeated, ſurprizing defeats of the French fleets: threatening us with formidable invaſions †. And in the next year, the intire reduction of all Canada; in a manner ſo glorious not

 only

* Louiſburgh. Senegall. Goree. Guadaloupe. Niagara. Ticonderoga. Du Queſne. Crown Point.

† By admiral Boſcawen off the coaſt of Portugal, Auguſt 18. And by admiral Hawke on the coaſt of France,

only to the courage, but to the conduct and clemency of our generals and ſoldiers: and with ſo little effuſion of blood ‡.

Later ſucceſſes ſtill. Of which the accounts are more recent. And for which we have been juſt rejoicing *.

Am I relating a fiction? or real facts? However like a dream it may ſeem: it is only a ſimple, unadorned narration. But whatever pleaſure we may take in recounting theſe things, yet let it not be with pride and vain-glory: with inſult: with cruel boaſting: and ungrateful confidence. But let all be with humble, grateful acknowledgments to almighty God. All glory to the giver of victory. Let us ſing unto the Lord, for he has triumphed glorioufly. He hath exalted the horn of his people: and ſubdued their enemies under them. The Lord has done marvellous things: his right hand, and his holy arm hath gotten us the victory. The Lord hath made known his ſalvation: yea all the ends of the earth have ſeen the ſalvation of our God. Not unto us, O Lord, not unto us, but unto thy name give glory. For we gat not the land by

France, November 20. attended with moſt amazing circumſtances.

‡ Beſides raiſing the ſiege of Quebec. And the defeat of the ſquadron under Thurot.

* The taking of Pondicherry: of Belliſle: of other places in the Eaſt Indies. The repulſe of the French army in Germany: and their retreat.

by our own ſword; neither did our own arm ſave us: but thy right hand, and thy mighty arm, O God. Thou, even thou haſt ſaved us from our enemies: and haſt put them to ſhame that hated us. In God will we boaſt all the day long: yea and praiſe thy name for ever. The Lord has given ſtrength unto his people. The Lord ſhall bleſs his people with peace.

And beſides theſe great ſucceſſes, we ought alſo to bleſs God, for that ſafety and plenty, with which he has crowned us. That our country is not the ſeat of war: nor feels thoſe deſolations and horrours, which others groan under: and which humanity ſhudders at the thought of. That we do not ſow; and others enter upon the fruits of our labour. Or that we do not ſow in tears; and reap in blood. That our land brings forth her fruit in abundance: and plentifully rewards our care and labour. The God of nature commandeth the ſun to ſhine, and the rain to rain upon us. He bleſſeth the ſpringing of the earth: and ſettleth the appointed weeks of harveſt. His paths drop fatneſs: and the little hills rejoice on every ſide. The paſtures are covered with flocks: and the vallies with corn. They ſhout for joy: they even ſing. And call upon us to celebrate the bounties of an all-indulgent providence, to which we are indebted for all.

And now let us think ſeriouſly. Is it not matter of great ſhame and concern, that we have ſo ill requited the Lord, who has done ſo great things for us? Ought not our indignation againſt ſin, and our reſolutions to reform, to be raiſed and confirmed by all this profuſion of goodneſs? Shall we, as we have too oft done, ſing his praiſes, and forget his works? Or behave, as though delivered only to commit greater abominations? What then may we not fear, but that the judgments of God upon us, ſhould be as wonderful, as his mercies have been? He can ſtill humble us by thoſe very enemies, whom he has humbled by us: and ſuffer their deſperate deſigns to take place. All our force, all our hearts, all nature are in his hands. Or he has other arrows in his quiver: other judgments in ſtore, by which he can puniſh a guilty land.

Oh let us not ſet the almighty at defiance: nor provoke him to anger againſt us. But ſo remember his mighty works, and the wonders he has wrought for us, as to be led thereby to repentance; and to walk before him in holineſs and righteouſneſs.

Let our praiſes be offered up in a manner, and be followed with effects, becoming our character; and fit for that God whom we praiſe to accept. And while we honour him with our lips, and come before him to ſing his praiſe, let us not go away

and

and ſin againſt him: nor blaſpheme his name: nor diſhonour him in our lives.

We profeſs a value for the inſtitutions of the goſpel. Let us carefully attend upon them: and bring forth fruits worthy of them. We praiſe God for liberty. Let us not abuſe it to licentiouſneſs, luxury, and ſin. Let us do every thing, whereby we can teſtify our gratitude to all-gracious providence; by all the fruits of univerſal piety, charity, and obedience. Let us tenderly commiſerate the miſeries of others. Let thoſe that know we can conquer, find that we can pity: and that while we are brave, we do not forget that we are men and chriſtians. Let thoſe that ſuffer in our defence and cauſe, eſpecially ſhare our compaſſion and charity.

Let us live as good ſubjects, under a government which we have ſo great reaſon to be thankful for: and be careful to lead quiet and peaceable lives, in all ſobriety, godlineſs, and honeſty.

Let us ſeek peace and purſue it. And rejoice in our ſucceſſes, not from views of ambition and power; not with a ſpirit of cruelty and reſentment; but as means of peace, with ſecurity to our own juſt rights and liberties, and thoſe of mankind.

And to all let us ſubjoin our ardent prayers to the great governor of the world. Pray to him, not only for the peace of our

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Jeruſalem, and for proſperity to them that love her; not only that our king may rule with honour; and our country abound with bleſſings: but that peace may be reſtored to mankind, with every bleſſing in her hand. That it may pleaſe him, the God of peace, to haſten the time, when the prince of peace ſhall reign on the earth. And nation ſhall no more riſe againſt nation: nor kingdom againſt kingdom: but they ſhall beat their ſwords into plow ſhares, and their ſpears into pruning hooks: neither ſhall they learn war any more. When righteouſneſs and peace ſhall meet together: and juſtice and truth ſhall embrace each other. When there ſhall be no more hurting nor deſtroying in all his holy mountain. And the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

Haſten, O good God, we earneſtly beſeech thee, thoſe bleſſed times; for thy name ſake, through Jeſus Chriſt our Lord. *Amen.*

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*The* E N D.